/53 cont'd/

526 171 As far as I know, there is one kind of recreation popular among the Miao. This is to swing on a rope string, which is usually done in late spring and early summer. The construction and use of the swing among the Miao are similar to that of the Li. It has been described in detail in my previous book, Report on an Investigation of the Li of Hainan Island, and a repetition here is not necessary.

/54/ Chapter VII, Religion, Superstitions, etc.

771 1. Taoist Priests

Taoism is the only religion of the Miao. It has greatly influenced their social life. Those who conduct the religious ceremony are the Taoist priests, who are divided into two different groups, the civilian Taoist priests and the military Taoist priests. 795 The pictures and religious texts used by these two groups are entirely different. 776 As I saw during the tso-chai ceremony, the gods worshiped by the civilian group were Li Hsieh Wang, Tsu Kung, Shen Nung, Tou Kung, and others. Those worshiped by the military group were Yü Ch'ing, Shang Ch'ing, T'ai Ch'ing, Shang Yüan, Chung Yüan, Hsia Yüan, Yang Hu, and others. There is a pictorial representation of each god. In general, the gods of the civilian group have large heads and those of the military group have smaller ones. 779 In addition to the gods mentioned above, I have found other 776 names in Taoist classics, which are as follows:

T'an Kuan	Chiu Kuan	Ch'en Shih-wu Kuan
Li Hsin-sheng	Kung Huang	Chia Kuan
Ti Szu	An-t'an Ch'uan	Chiu Niang /The ninth lady/
Younger sister Fu-ch'i	Yü Huang	Lui-chia Min-kuan (Lui Kung)
Ching Chu	Chia Hsien	Tang-nien Wen Chu /The god of the year's plague/

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San Tsu	Tou-fu San Kuan	Wu-shang-hui
Hsi-tao wu-shang	Shih-erh Shang-ping /The twelve wounded soldiers/	P'in-pu-chi
Hao Kung-Chi /The good cock/	Shih-wu Shang Kung-chi /The fifteen injured cocks/	Shang-yüan-p'ou-hsiang
Chung-yüan Lo-p'a	Hsia-yüan Lo-p'a	Shih Kung-tsao /The four clerical officers/
Chao Shuai /General Chao/	Ma Shuai /General Ma/	Teng Shuai /General Teng/

776 As to which gods belong to the military group and which ones to the civilian group, I do not know. Each god seems to preside over a particular business. Their different duties are clearly divided.
[532] Hence during the tso-chai ceremony, they only hung up ten or more pictures of gods who are in charge of the business of this particular ceremony. Because the pictorial representation and the duties of each god differ, the texts for each also are different. To save space in this book, I have merely copied the text of the Chiu-niang /the ninth lady/ section which is as follows:

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You, drummer, beat the drum of yang-shou;
Beat again the drum of chao-yang.
Hearing the tunes of the drum turned to yang,
Chiu-niang, highly praised, dismounted from her horse.
This morning you were in the temple of Fa-t'an.
The kung-tsao officer was ordered to bring you the invitation.
After you received the invitation from the kung-tsao,
The precious horses were prepared for you to go to the place of ceremony.
You dismounted in front of the altar,
And were welcomed to the ceremony, enjoying the burning incense.

/55 cont'd/

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539 While the worship-settling wine was served at eight tables,
The boys were singing the song of yüan-chang below the tables.
/56/ Has the personal story of Chiu-niang not been told?
Every spring has its source, and every flower has its root.
The wind was blowing from peak to peak;
The current of the water flooded over falls and falls.
Bought up by her parents, she was a clever child.
Niang was very calm and pretty.
Her eyes were as bright as the Seven Stars, and her eyebrows, were like the crescent moon.
Her face was as smooth as the paper made in the Easter Capital;
Her head and feet were equally beautiful.
The flowers she wore were as fresh as the morning stars in the eastern sky.
There was a san-shan cap on her head;
It was decorated with gold dust.
Her blouse was embroidered with pearls;
Her eight-piece silk slip was long enough to touch the floor.
Her elder brother's name was T'ang T'ai-pao;
He was a very handsome young man.
To her parents were born a boy and a girl before Niang.
She, T'ang Chiu-niang, was her parents' youngest child.
One morning she entered the garden;
Inspired by the lushness of the flowers, she pondered for a while.
Going through the Upper Village, there was not a handsome one;
Passing the Lower Village, there was not one gallant.
There was a cousin named Yang-erh who lived in the Middle Village;
He had a handsome bearing and a gallant personality.
Awakening at dawn the next morning,
She was waiting for him on the roadside where people passed carrying water.
There she met Cousin Yang-erh.
"Cousin Erh, please, listen to me.

/56 cont'd/

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539 I have been waiting especially for you this morning;
I should like you to be my companion tonight."
/57/ "Listen to me," Yang-erh replied.
"If you are willing to think of me.
You are an excellent gown maker;
Make a pair of long gowns for me,
And a pair of short ones,
And a pair of under garments,
On which are embroidered a drake and duck with fine silk.
Were all my clothes made by you, Niang,
I would look fine and handsome."
Chiu-niang then said to Cousin Yang-erh:
"Listen to me, Cousin Erh,
Whatever food and wine you like, I have all ready in the kitchen.
I'll prepare the wine whenever you like.
The wine is the Ninth Month Wine,
That I will drink with you for remembrance."
Yang-erh then turned to Chiu-niang and said:
"Chiu-niang, please, listen to me:
I won't drink the wine served in a gold cup,
I would like to taste it through your lips."
The East Hall was opened, set with tables and chairs.
Dragons, phoenixes, and drakes and ducks were displayed,
And Yang-erh was received in her home.
He was entertained with different dishes and wines.
Three kinds of food and five kinds of flavors were put on the table;
Boiled pork and choice fish were in the center.
Fruits were offered to him while they were drinking the first cup.
She took away his long robe while the second cup was served.
She became tipsy after the third cup was emptied.
Her face was as pink as a row of /red/ flowers;

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539 He also became dizzy after the third cup
And went into the inner room to look for Chiu-niang.
The tables and dishes were taken away and the chairs were rearranged.
They went to the bedroom hand in hand.
After sitting a while in the inner room,
They both began undressing.
The long gown was hung up on the gold hook.
The short gown was hung on the beams of her bed.
The head kerchief was put on the bamboo clothes holder;
The shoes were put in her shoe box.
With both hands, he slid open her silk mosquito net,
And asked her where the double pillow was.
Chiu-niang then said to Cousin Yang-erh:
"Cousin Erh, why do you speak so thoughtlessly;
Before this, I have been a maid living in the inner room,
I don't know why I should have a double pillow."
During the first tien of the first keng they slept together,
Like a pair of bamboo.
During the second tien of the second keng he was sleeping by her feet,
Which looked like a pair of ivory combs.
They were sleeping so deeply during the third keng,
Just like two dead persons on the high bed.
The cocks began to crow during the fourth keng;
At the fifth keng, it seemed there were hundreds of flowers waving around them.
Chiu-niang then said to Cousin Yang-erh:
"Cousin, please, listen to me.
I have a golden cock which has not yet crowed.
My silver cock will report to me at dawn."
They kept sleeping on the same pillow, just like
A pair of blooming flowers.
/59/When Chiu-niang awoke it was dawn,
She asked Yang-erh to get dressed.

/59 cont'd/

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She led him from the East Hall to the West Hall.
From the West Hall they reached the North Hall, which was too long,
Where they met her sister-in-law who said:
"You, sister-in-law, have had a man at home!"
Her brother also saw them.
Soon the neighbors gathered.
They arrested Yang-erh and put him in irons.
They fastened his legs with hemp ropes and iron locks.
They beat Yang-erh out of his skin.
The beating was so painful that
Yang-erh began to cry out and shout to Chiu-niang,
Who then came to her brother.
"Brother," she said, "please listen to me.
I saw you beating Yang-erh as if you were beating me.
You will violate the law if you beat Yang-erh to death.
Chiu-niang then began to think of a scheme;
Later she did hit upon one.
With her left hand, she took off her dragon-and-phoenix hair pin.
With her right hand, she set the granary afire.
Her brother turned away to fight the fire;
Niang then set her lover free to go home.
He was freed with a voiceless cry.
He was freed like a released lamb.
After Yang-erh had gone about three or five li,
Chiu-niang then called him back and said to him:
"You should prepare agates, pearls, and four pecks of silver.
Each peck containing eighty thousand pairs of cash.
/60/ You should save numerous strings of cash, and
I will go into exile with you never to return.
You should take up the silk clothes /business/.
You must not gamble to make me worry.
You must not amuse yourself in the brothels,
That will make you spiritually sick.

/60 cont'd/

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There will be plenty of wine in the shop when you want to drink,
Soup and grain when you are hungry.
If you want to eat meat, please eat the finely cut parts;
Don't eat the bones which might choke you to death.
If you want to build a house, build a high one.
Don't build a low one for that would make other people jeer at you.
To desire fine ladies is the habit of all men in the world,
But who else has a deeper heart than mine?"
They said good-by at the crossroad;
Chiu-niang returned to her room.
She was thinking of hanging herself;
Yet she had not taken leave of her parents.
First, she prayed: "My brother and his wife
Should take good care of our parents.
They must not serve cold rice to our father to eat;
They must not serve cold wine to our father to drink."
Second, she said farewell to the bamboo clothes holder:
"You will never again see your lady hanging up her clothes."
Third, she said good-by to the red silk mosquito net:
"You will never again see younger sister return to her room."
Fourth, she bade farewell to her scissors and measures:
"You will never see younger sister measuring and cutting cloth."
Fifth, she bade farewell to the seven red boxes:
"There will be no more clothes for you to carry."
/61/ Sixth, she prayed in farewell to the six relatives of the nine lanes:
"Yoy will never again see younger sister walking about the countryside.
You will never see her washing her face in the morning;
You will never see her come home at night."
Seventh, she bade farewell to the rivers and piers:
"You will never see her washing clothes."
Eight, she prayed in farewell to the family altar and incense:
"You will never see younger sister burn the incense sticks."

/61 cont'd/

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Ninth, she prayed in farewell to her dear parents:
"Your daughter has committed suicide and entered the world
of drunkards."
Finally, she prayed in farewell to gallant Cousin Yang-erh:
"We two will be separated forever!"
She hung herself during the first keng:
She was dead at the second.
In the third keng, her spirit appeared in a dream of her parents.
Her father was wakened by a nightmare.
Holding a lamp, he went to the room of younger sister.
At the first glance in her room, he saw her,
She was hanging from the high beam.
Lady T'ang began to cry.
Over and over, she called, "Chiu-niang."
Then she said, "Every girl in the world loves gallant young
men;
Why shouldn't I think about /Chiu-niang/."
Then she began to call: "T'ang Tai-pao, my son.
Hurry up, take the long ladder and bring her down."
Her body was washed with incense perfume;
Dressed up in red silk clothes.
A coffin made of camphor wood was bought.
Chiu-niang's body was put into it.
The East Hall was cleaned up for her coffin.
The South Hall was used for the memorial service.
/62/ A geomancer was invited to look for a good grave site.
The wide road leading southward was a good place for spreading
a reputation.
Her coffin was carried across the royal river of nine turns.
Her coffin was carried cross the royal river of nine turns.
She was buried at the entrance of the wide road to the south.
The tomb of the victim of love was seen by everybody who
passed by.
The tomb was protected by a green dragon on the left;
And by a white tiger on the right.

/62 cont'd/

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539 Hundreds of birds bowed in front of it.
The goddess of jade protected her from behind.
When a Taoist priest passed by, he would repeat the name of Buddha;
When a Buddhist priest passed by, he would burn some incense.
When an old man of sixty passed by, he would say mournfully:
"What a pity that one so bright died young!"
When an old woman of sixty passed by, she might say sadly:
"What a pity one so bright did not live long!"
When a young fellow of eighteen passed by, he would murmur:
"Why am I not so lucky as to court a clever girl like her?"
When a young girl of eighteen passed by, she might say with grief,
"Why did such a clever girl have to be buried so young ?"
Men and women are kindly advised hereby,
If you have children, think early of their futures.
Should your neighbor to the east have a son, his marriage must not wait long!
Should your neighbor to the west have a daughter, must she not be married while young?
One must not follow the example of Sister Chiu of the T'ang family,
Without a husband, she died like a blossoming /rose/.
Chiu-niang is now here in person to bless those in front of the altar.
You, Chiu-niang, give your blessing to whoever is leading the horse.

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195 The Taoist books of the Miao are mostly written in this poetic style with seven words in each line. They have nothing to do with the preaching of Taoism. This aspect is /63/ worthy of study.

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795 Both the civilian and military Taoist priests use wooden seals inscribed with different symbols. The civilian Taoist priests have two rectangular seals of the same size, (See illustration). The military Taoist priests also have two wooden seals, one of which is inscribed with symbols similar to those of the civilian Taoist priests.

/134 cont'd/

764 daughters, the eldest being only twelve or thirteen years of age. These orphans had had the misfortune of losing their father the previous year. Now they had also lost their mother and wept without raising their heads. We felt very sorry for them and gave them some 50 copper coins. Though our gift could not relieve their distress, we felt a little better in our hearts.

765 The tso-chai started in the evening. The bamboo shed was filled with pictures of gods on the walls. On one side were the military gods and on the other the civilian gods, the distinction between them being rather strict. The Taoist priests were likewise divided into military and civilian groups and were on opposite sides. The methods and texts they used were also different from each other's.

/135/ Second month, twenty-seventh day. (Saturday)

The program for the tso-chai today was: in the morning the chao hun /"to call back the soul"/, in the afternoon the ch'uan tao /"to summon to Taoist priesthood"/. The chao hun was the calling back of the souls of the dead, and was like the Chinese ritual. The ch'uan tao has nothing to do with the tso-chai, but has great significance in Miao social life. From what people say, Taoist priests, 554 793 who carry out the religious duties, enjoy higher social status than ordinary people and various special privileges. Therefore, Miao men, unless held back by financial difficulties (because carrying out the ch'uan tao ceremony entails an expenditure of money), invariably undergo the ch'uan tao baptismal rite. Moreover, each [779] kind of Taoist priest has its canons, the only written literature of the Miao. One must have the qualifications of a Taoist priest in order to be able to receive this kind of literary education. In this respect religious instruction and education can be said to be one. The priests are also privileged in possessing special knowledge of other sorts, which the ordinary Miao cannot get, which naturally contributes further to their special social position. Today those who received the ch'uan tao baptismal rite were: four as civilian priests, the eldest being some twenty years old and the youngest an unweaned

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535 The Meau do not have any processions, purification proce-
[788] dures, or penances, but cultic dancing is known, as has already
[783] been described in detail. As will be recalled, the dance is
[562] purely sacral among the Meau, is performed only by men, and is always accompanied by the playing of mouth organs. The Meau women therefore do not dance at all, since they do not
[177] perform any cultic dances. In accordance with this attitude toward dancing, the Meau do not know any borrowing or loaning of dances.

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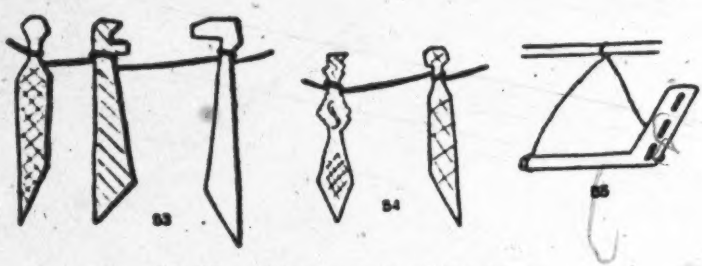

Figs. 53-55. Spirit-swords of the Meau.

[531] Figs. 53-55. Spirit-swords carved out of wood, with simple linear designs made with charcoal, 1/18 nat. size. Fig. 55. Spirit-sword made of bronze, 1/20 nat. size.

794 Unknown, too, are any religious societies or clubs, such as,
571 say, a joining together of the young people at the time of
[881] initiation, since nothing like this is known, and, as has been said,
[782] no sacrifices are offered at the onset of puberty.

The concept of the totem is likewise unknown to the Meau;
532 no idols are erected and there are no plastic representations of
778 gods or ancestors. Although the everyday life of the Meau
[779] reveals an intimate association with their ancestors and spirits, they limit themselves to erecting places of worship for them, but not images.